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/33 x [501]

south. The former is upwards of fifty miles in length, and the latter about thirty miles. At Mandi the river is crossed by a boat for the greater part of the year, but during the height of the seasonal floods the current is too strong for a boat, and the passage is then made on inflated skins. Between Sultanpur and Larji the river can only be crossed on skins, but from Sultanpur upwards it is spanned in many places by spar bridges.

From Mandi to Mirthal the general direction of the river is to the west; but the course is very winding, and the length cannot be less than 150 miles. Between these points it receives several large streams from the north, of which the chief are the Binwa, the Nigwal, the Bán-Ganga, the Gaj, and the Chakki.

The *Binwa* rises in the Dhaola Dhar range, and after a southerly course of forty miles past Baijnáth falls into the Byás opposite Kamalagarh. The road from Kangra and Mandi ascends this stream to its source, and crosses over the Surai pass into Chamba on the upper course of the Rávi.

The *Nigwal* rises in the same range, and after a southerly course of forty miles through the beautiful districts of Pálam, falls into the Byás opposite the large town of Shujanpur-Tira.

The *Bán-Ganga* is formed of two principal feeders,—the Bán-Ganga and the Patál-Ganga, which rise in the Dhaola-Dhar, and join immediately below the fort of Kangra. The general direction as far as Kangra is south-west, but below the fort the stream winds very much, and changes its direction first to the south and then to the west as far as Haripur and Guler, from whence it resumes its south-west direction, and falls into

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X.—PASSAGE OF RIVERS.

491 501 The great rivers of Ladák are crossed by ferries, fords, and bridges. Fording is the most usual means of crossing both the Indus and the Shayok, in the upper parts of their sources, where their waters are widely spread and shallow. In the neighbourhood of Lé, where the Indus becomes deep and rapid, it is spanned by three bridges, and just below Lé, where the current is less rapid, people are ferried across on inflated skins. The Zanskar river is bridged in two places: and is not I believe ever fordable. In Láhul the Chandra and Bhaga rivers are both bridged; but I have seen the Chandra forded at Koksar in October, and I have been ferried across it at the same place in September. In Spiti, the Párá river is crossed by a natural bridge formed of an enormous mass of rock that has fallen across the stream; and the Spiti river itself is bridged in several places. In the winter season it is fordable in many places.

103 A ford is called *Gal* in Tibetan; and the name is applied to one of the principal branches of the Zanskar river, which is called *Sum-gal*, or the "Three Fords," because it is formed of three streams that are forded one after the other just above their junction. In the summer the fording of many of the streams can only be accomplished in the morning; for after ten and eleven o'clock the waters are so much increased by the melted snows that they become quite unfordable. This I have myself witnessed with the Chandra river in October, and with the Charpa river in September; and I have ascertained that it is also the case with the Spiti river.

491 132

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A ferry is called *Gru-kha*, and the ferryman *Gru-ba*. In Ladák itself the ferrymen use only rafts made of inflated skins; but on the Sanpu river, even above Lhasa, boats are said to be numerous; and there has always been one on the Indus at Skardo. The name, therefore, is well known in Ladák, more particularly as most of the Lamas have visited Lhasa. The common people are ferried over on a single inflated skin (*phagpa*), but great men usually have a raft formed by placing a bed over two inflated skins. The skin is generally the hide of a buffalo, with the openings carefully sewn up, excepting one of the hind legs, which is kept for inflation. The skin floats with the legs uppermost. The ferryman throws his arm over it, holding the closed leg in his left hand, and a small wooden paddle in his right. The passenger sits down, native fashion, on the skin, and secures himself by holding the ferryman's shoulder as well as the leg of the skin. The ferryman paddles with his right hand, and pushes the skin forward by striking out his legs as in swimming. I have often crossed the Byâs and Chandra rivers in this way. The raft is managed in the same manner; but it cannot be used either in such rough water or in such rapid currents as the single skin.

The bridges of Ladák have different names, according to the materials of which they are constructed. The finest bridges, such as those of Lé and Khallach, are called *Shing-zam*, or "Wooden Bridges," because they span the river with large beams of poplar. A small bridge over the Bhaga river in Láhul is dignified with the name of *Do-zam*, or the "Stone Bridge," because the footway is made of rough stone slabs. *Chag-zam**

* *Zam-pa* is a bridge; and the different terms of *Shing*, wood; *rDo*,

692
887 ARBITRATOR--GHatpo. This word means "old man" and is probably used in the sense of "arbitrator" as an old man is usually selected for the post of arbitrator.

601 [8] AUNT--áney (paternal) máchung (maternal).

777
787 AUSPICIOUS--táSHis or tráSHis also zhakskar (auspicious day for commencing journey, etc., it corresponds to the Hindustani "mahoorat"). To fix or select an auspicious day is zhakskar lta ches. In this respect the Tibetan and Hindu procedure is identical.

589
601 BACHELOR--phórang--the word also means "widower."

453
476
792 [9] BANKER--There are no bankers in Ladák, where grain occupies the position held by money in more civilized countries. The monasteries carry on trade in grain, they lend it out to villagers on the Indian sowai principle, that is to say for each 100 lent, 125 has to be repaid at the time of the next harvest.

852
792 BAPTIZE TO--thrus táng ches. When a name is given to a Tibetan child the lama sprinkles the child with water and performs certain other rites, see also under heading "unction."

●501
281 BARGE--nái (a boat or barge) dzaks (a raft consisting of inflated sheep skins covered with a kind of wattle work).

243
262 BARLEY--sóa or swa (ordinary) and nas (beardless barley or grim). Grim is the grain which is most largely grown in Ladák, it requires but little manure, and it ripens at greater altitudes than any other grain. From it is obtained the kind of flour known as "satoo," which constitutes the food of the ordinary Ladák peasant.

285 BASKET--tseypo (the grass mat basket of Ladák made in the shape of an inverted pyramid) also tenjon or trongmo (the Kashmiri kilta) huioog GHam (plain wicker work baskets) kundum (the low round wicker work baskets used for carrying fruit, flowers, etc.).

352
177 [10]
BED--charpa or mánjee. Prior to the advent of the Dogras, beds were quite unknown in Ladák, hence the Indian word.